

15. Do thou, AGNI, bestow upon the
 pious donor
 (of the oblation) infinite riches and food
 with male
 progeny.

16- AGNI, (our) brother, who art
 elicited by Varga
 strength., who 3mst red horses, and art
 (the per-
 former) of pure rites, be propitiated by
 this my
 praise.

17. My praises hasten to thee, AGNI, as
 cows
 enter their stalls (to give milk) to the
 thirsting
 calves.

18. To ihee,¹ AGNI, who art the chief of
 the
Angirasas, all people have severally
 recourse* for
 the attainment of their desires.

TL

19. The wise, the intelligent, the
 sagacious, pro-
 pitiate AGNI with sacrifices for the
 attainment of
 food.

20. Preparing the sacrifice in their
 mansions, (the
 worshippers) adore thee, AGNI, the
 powerful, the
 bearer (of the oblation), the invoker of the
 gods.

21. Thou art the lord, thou beholdest all
 people

¹ YajurVeda, 12, 116.

fife, in the j[^]tithyeshti ceremony. ** In the
verse *tw&m*
etc., the one *vipra* (a sage) means one
Agni, the other *vipra*, the
other Agni; the one *san* (being, existing)
means the one, the
other *san* (in *satd*) the other Agni."
(Hang's transL)

* *Yemire* seems to "be used here as in i.
135. 1 ; iii. 59. 8.
In the latter place Sayana explaina it, "
offer oblations."
Bohtlingk and Both render it in all three
places, " sich fligen,
gehorehen, tren bleiben."